Of Bealuwes Gast, A Temple Of The Sun, And Other Phantasmagoria

Bealuwes Gast: Of Mythos, Sorcery, And A Mad Mage

With the open publication in Spring 2026, on archive dot org, of what was for over a decade a clandestine book allegedly written by a certain Mr Myatt in which he apparently admitted to being a certain 'Anton Long' of O9A infamy, [1] readers now have an opportunity to rationally assess whether this book, together with another 2026 allegation about Myatt that a 1974 interview, provide positive proof of Myatt's involvement with Satanism and the ONA.

As one allegationist posted on an Internet site in January 2026, making an unwarranted generalization and an unproven claim in just a few words, the book "seems to just outright confirm what everyone already knew, that DM is/was AL." [2]

According to the author of *Bealuwes Gast: A Study in Forgery*, [3] writing in 2014 and thus a decade before the book was openly published,

"two of the introductory blurbs – those of Moult and Stirling – are obviously taken from existing documents. In the case of Moult, from an early, 2009, pre-publication draft of Myatt's autobiography *Myngath,* and which draft was freely available on the internet between 2009 and 2010. [4] In the case of Stirling, from a 2002 Reichsfolk document – *Meeting With An Interesting Man: David Myatt and the Importance of Vindex* – circulated in issue #27 (113yf) of *Das Reich*, the internal bulletin of Reichsfolk.

Thirdly, the other introductory blurb is that of the pseudonymous Chloe, who gained something of an internet reputation during and after 2009 as part of what was termed the 'flagship' WSA352 Order of Nine Angles nexion, but who – though invited to attend an O9A Sunedrion in Florida during the years of her 'internet fame' – declined, preferring to remain anonymous, and who as of 2013 ceased to write about the O9A, having vanished from the internet. All of which makes one – or should make one – suspicious of the motives of the person (female or male; young or old; living in California or somewhere else) who was behind such an anonymous internet identity. [5]

Fourthly, the sinister sections – detailing Anton Long's experiences and "exulting in life" as a sorcerer – are rather contrived, fanciful, and unconvincing, not to say more suited to a work of

fiction. As in Anton Long as a teenager running around the streets of London in the late 1960s carrying a gun. As in, in an echo of *Diablerie* [6], him being a 'cat burglar'. As in him, with a group of people sworn to secrecy, keeping an 'opfer' imprisoned in a house for a week before killing the person in a satanic ritual. As in him being an underworld supplier of firearms to criminals; and as in him carrying a gun when a student and when he met 'a middle-aged English couple' in a suburban house who just happened to be Satanists.

Fifthly, there are some howlers in the 'Anton Long' sections. As for instance in the depiction of 'the Oxford lady' who becomes the mother of Anton Long's child; a depiction based in part on an item available on the internet for years, on the now defunct Julie Wright 'geocities' website devoted to Myatt, under the title *A Personal Encounter With DWM, Briefly Described*. [7] The Oxford lady in question – known to and used as reliable source regarding Myatt by reputable historians such as Professor Robert Wistrich – is, in fact, Jewish with parents living in a large American city, and not, as depicted in Bealuwes Gast, some kind of 'southern belle' hailing from America's Deep South."

According to Myatt himself, writing in 2012,

"Another fanciful work of fiction, similar to Diablerie, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. [8] The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of *Myngath* to which various fictional autobiographical stories and 'sinister' incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called Bealuwes Gast are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean – and to name just one risible example – who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot..." [9]

A 2026 comment Myatt made, in an interview with Islamic scholar and classicist Aymenn Jawad Al-Tamimi is particularly relevant:

"Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt. My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings." [10]

A Temple Of The Sun And Other Phantasmagoria

A phantasmagoria is "a shifting series or succession of phantasms or imaginary figures, as seen in a dream or fevered condition, as called up by the imagination, or as created by literary description." [11] In other words, an illusion, an appearance that has no reality; a deception, a figment; an unreal or imaginary being, an unreality. Which appropriately defines what the allegationists write and have written about Myatt, with the year between Spring 2025 and Spring 2026 a year in which their imaginary Myatt, intrinsically linked to the O9A, was propagated with what seemed to be a new intensity, given:

(a) the publication in Spring 2026 on archive dot org of *Bealuwes Gast*,
(b) the publication in Spring 2025 of the thesis *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles* in which the author claimed that Myatt's post-2011 rejection of extremism is a deception by a unrepentant neo-nazi and an O9A 'insight role'; [12]

(c) an anonymous allegationist in January 2026 producing a 47 page illustrated text titled *David Myatt in Leeds - The Temple of the Sun and the origins of the Order of Nine Angles* in which he alleges that a 1974 interview in provincial English newspaper "provides near-irrefutable proof that Myatt and Anton Long are one and the same," and
(d) all three publications approvingly referenced on various social media platforms, garnishing comments such as they are "damning evidence of [Myatt's] association with the O9A."

However, one critic placed the *David Myatt in Leeds* item into context, which was as Myatt explained in his 2012 *Ethos of Extremism*, [13] that the Leeds Temple of the Sun was designed as a neo-nazi honey-trap which as the critic writes was a means

> "to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.
>
> A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.
>
> Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.
>
> The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession." [14]

As that critic went on to write:

> "the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true beyond all reasonable doubt."

Which demand that it is for "the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true beyond all reasonable doubt" is not only symptomatic of the Internet era with its mass Media and social media platforms but also contrary to Western jurisprudence where it is for the prosecution to evidentially prove their case.

What is relevant to the allegations made in and about the three items published between Spring 2025 and Spring 2026, and other items which over the decades have made the same or similar allegations about Myatt, is that, despite claims to the contrary, they are not *de facto* primary sources since their veracity has

been appropriately challenged; appropriately, because the person accused has not only publicly contradicted them, providing 'their side of the story', but also in several instances challenged the allegationists to a duel of honour with deadly weapons.

As the appropriately titled essay *A Personal Knowing, A Question Of Personal Character* described the matter:

> "With the rise of what has been termed the Mass Media and, in recent decades, the Internet with its profusion of 'social media', 'podcasts', websites, 'blogs' and so on, it is all too easy for rumours, hearsay, and allegations, to be, often anonymously, made about an individual and communicated to a wide often world-wide audience, with hardly anyone - probably no one - accessing or reading or hearing such rumours, hearsay, and allegations personally knowing the individual in question and thus able, as is the fair, the cultured, thing to do, to ask them for 'their side of the story' (...)
>
> The old-fashioned gentlemanly way of a challenge, *mano o mano*, to a duel was one corrective, albeit a minority one, to rumours, hearsay, allegations, and lies, regarding an individual and which rumours, hearsay, allegations, and lies, having been propagated by someone were then often believed by many others. [15]
>
> One modern person who upheld this old-fashioned gentlemanly tradition in the wake of allegations and lies publicly made about him by certain individuals, is David Myatt, who had the imprudence, in the 1990s, to challenge two such individuals to a duel with deadly weapons." [16]

The author of that *A Personal Knowing* essay went on to quote what Myatt wrote in *A Matter Of Honour*,

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. [17] Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:
>
> > I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated.
> >
> > Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." [9]

In the section *A Balanced View Of The Saga* of the text *Overview Of A Modern Saga,* Tau Sigma Omicron surmised that

> ° On one side of the balance would be the fact tha*t if* Myatt was indeed the original 'Anton Long' and did found ONA 1.0 and a 'seven-fold hermetic way' as outlined in the Naos typescripts, *and* there were evidential facts proving this, *then* he or more probably his ONA (omega9alpha) personal pupils or successor(s) has/have, post-2022, abandoned, deconstructed and nullified both ONA 1.0 and the O9A (ONA 2.0 and ONA 3.0) and replaced them with the hermetic individualistic/ partnership termed The Hebdomian Way.
>
> Which Hebdomian Way is apolitical, and Aeonic in the sense of the Hebdomadary following that Way concerning themselves with their own or with their partnership internal/spiritual development and thus with the pursuit of wisdom.

° The other side of the balance would be to accept Myatt's word, given on his honour, that he formed the Leeds-based Temple of the Sun as a neo-nazi honeytrap; [and] was involved in it for only a short period of time before handing it over to another person. [18]

The ONA Is Dead

Since the ONA, in all its iterations - ONA 1.0, ONA 2.0 (a/k/a O9A) and ONA 3.0 [19] - has, with the development by the few surviving Internal Adepts of ONA 1.0 of The Hebdomian Way, [20] been killed off [21] with what publicly remains a phantom of the dead Frankensteinian monster that was ONA 2.0 or, as ONA 3.0, a State-sponsored honeytrap and bogeyman for the unwary, the matter of whether Myatt was or was not Anton Long for ONA 1.0 and/or ONA 2.0 is, Aeonically at least, irrelevant.

Yet such an esoteric understanding in a few will not prevent a majority from believing and propagating what they believe about Myatt, whatever the genesis of their belief and whatever their motive(s) for propagating it. Which returns us to the fact that for a rational minority there are or there should be

"two questions to ask in relation to the decades-long, often acrimonious discussions now often begun and continued by anonymous persons using modern means such as social media, about whether David Myatt was the original 'Anton Long' and founded the original ONA.

The first question is what motivates the adherents of the DM=AL equation? A perusal of their often strident postings and articles seems to indicate it is a question of hatred and intolerance enshrined perhaps in a slogan such as "never forgive, never forget", especially given Myatt's thirty years as a neo-nazi street activist and theoretician.

The second question is whether those adherents believe in personal redemption and change via pathei-mathos? For even if Myatt developed a public satanic persona to propagate his neo-nazi honeytrap and was the original 'Anton Long' and founded the original ONA his change, and regrets about his past, are evident in his post-2012 writings.

Naturally, the anti-Myatt adherents have a ready-made answer: those writings are deceptions by an evil man with many of the adherents claiming he is still a neo-nazi and/or still a satanist. An answer evident for example in the recent work titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles* and in comments made by one of Myatt's most vocal opponents in a March 2022 interview with journalist Justin Ling; comments such that 'Myatt lies through his teeth'.

It is evident that the intolerant, unforgiving, ones are the majority as so often in the past, and that the virtues of tolerance and forgiveness are still the purveu of a minority." [22]

As someone wrote in 2024, [23] the inability

"by those publicly pontificating about a subject or about a person, to use logical reasoning, to not personally undertake research using scholarly methodology and primary sources; this committal of fallacies of reasoning such as the appeal to authority and ad populum, and this use an Internet resource such as 'wikipedia' as a source of information about a subject or a person, is not only an indictment of our modern era and societies but also of how far our modern societies, despite their often mandatory schooling of children and their tertiary educational system, is a departure from the cultured, rational, way of personally acquiring a balanced knowledge and understanding of a subject or of a person.

In many respects such public pontificating is often reminiscent of the 'witch trials' in less enlightened times when individuals were accused of witchcraft based on hearsay and statements

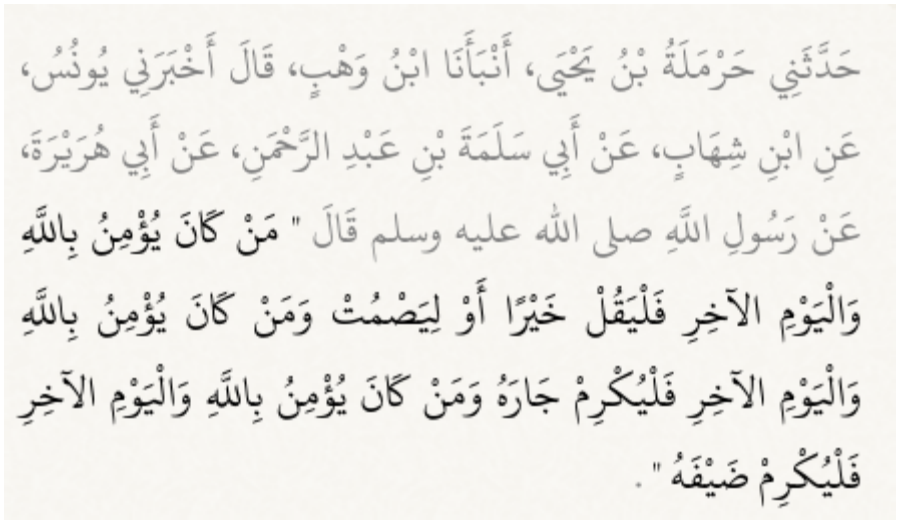
by those motivated either by an ignoble zealotical religious belief and/or because of some personal ignoble reason. In our era, it is often adherence to some political belief, or a lack of the ability to use reason and personal research as a personal guide.

Whatever the cause, there is a 'following of the crowd', or a naive believing in what some 'authority' or 'expert' or spokesperson of some government or policy group or secondary source or some medium such as a newspaper or some digital resource such 'wikipedia' or 'social media' states about a subject, a topic, or about a person.

That is, there is the same unfairness, the same lack of reasoning, the same use of rumours, as occurred during those witch trials. Will we human beings, therefore, ever en masse adopt the maxim of being fair, honourable, and thus remain silent about what we personally have no rationally acquired or direct personal knowledge of?

For, thousands of years ago, Sophocles wrote: οὐκ οἶδ᾽ ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ, "I do not know, [and] about things I cannot judge for myself, I prefer to be silent." (Oedipus Tyrannus, 569)

Similarly, centuries later, and in a Hadith, it was recounted that the Prophet Muhammad said: "He who believes in Allah and the Last Day should either speak honourably or be silent..." (Muslim ibn al-Hajjaj al-Naysaburi, Book 1, 47a)


حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ " .

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Footnotes

URL's accessed May 10, 2026

[1] https://archive.org/details/bealuwes-gast

[2] A transcript of the relevant sections is provided in Appendix A.

[3] *Bealuwes Gast: A Study in Forgery*, 2014, included in https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

[4] A copy of the fifth edition of a 2010 pre-publication draft of *Myngath* is available at https://aboutdavidmyatt.wordpress.com/wp-content/uploads/2010/08/david-myatt-myngath21.pdf

It contains the *Glossary* inserted into *Bealuwes Gas*t - where it is attributed to 'RS' - and which glossary was not included in the published and printed 2013 edition of *Myngath*, ISBN 978-1484110744

[5] The anonymous Chloe reappeared on the Internet scene some years later, producing a NexionZine

apparently supporting the O9A, in issue 7.1 of which she/he/they wrote that their intention had been "to get the Tempel ov Blood, the Temple of THEM, and the WSA together to form a triumvirate, so our three nexions can have a coherent influence on ONA." A year later in NexionZine 8.1 she stated that she had "grown to like and appreciate the Tempel ov Blood".

Which Tempel ov Blood was set up and run by FBI informant, and later *agent provocateur,* Joshua Sutter. qv. the Introduction to *O9A: The Occult Phantom Menace*, 2022 - https://archive.org/download/o-9-a-occult-menace/o9a-occult-menance-v3.pdf - from which this is a quote, *sans* the citations:

> Joshua Sutter
> (i) in 2014 with the aid of the FBI established Martinet Press to distribute Occult books including *Iron Gates* and *The Devil's Quran*, and
> (ii) established a fake Occult group he named the 'tempel ov blood' which he falsely claimed was a chapter, a nexion, of the O9A, and for which he produced 'black propaganda', and
> (iii) was tasked by the FBI to infiltrate the American neo-nazi group AtomWaffen, and
> (iv) posed as an O9A member in order to entrap a serving American soldier, Ethan Melzer, into conspiring to commit terrorist offences, and
> (v) appeared as a witness for the prosecution in the 2021 criminal trial of AtomWaffen leader Kaleb Cole who was convicted and sentenced to seven years imprisonment.
>
> For his work for the FBI between February 7, 2018 and early 2020 American Court records show that Sutter was paid US$78,133.20 plus expenses of $4,378.60 prior to which he had on his own admission since 2003 received over US$100,000 from the FBI.
>
> Sutter's 'black propaganda' included the *Iron Gates* book, literature produced and distributed on behalf of his fake 'tempel ov blood', discussions with AtomWaffen members in person using his real name and on-line using a variety of pseudonyms; on-line discussions with others using his real name and a variety of pseudonyms, and which discussions included some supporters of O9A philosophy such as Chloe of the WSA352 nexion in California.

As described in *O9A: The Occult Phantom Menace*, 'black propaganda' is:

> "material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/ circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan, qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/ ~paulwolf/cointelpro/cointel.htm"

[6] *A Skeptic Reviews Diablerie*, 2013, https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

[7] https://web.archive.org/web/20091026135843/http://www.davidmyatt.ws/encounter_dwm.html

[8] Such a selling of copies of the book at a price is also mentioned by the person who in 2026 uploaded the book to archive dot org.

[9] *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

[10] *A 2026 Interview Between David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

[11] O.E.D., Oxford University Press, 1989, vol.11 (OW-POI)

[12] The claims about Myatt made by the author are analysed in *The Early And The Later Myatt - A Study In Temerous Claims*, which is included (pp.26-61) in the compilation *A Similitude For Our Times*, 2026, https://archive.org/download/accusations-about-myatt-second-edition/accusations-about-myatt-second-edition.pdf

[13] *Ethos of Extremism*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[14] *A Story Of Infiltration And Extremism*, included (pp.109-118) in *A Similitude For Our Times*, 2026, https://archive.org/download/accusations-about-myatt-second-edition/accusations-about-myatt-second-edition.pdf

[15] The author of *A Personal Knowing, A Question Of Personal Character* provides the following relevant footnote:

> On the matter of lies and duelling, qv. The first Booke, chapter 3, For what cause the partie belied ought to challenge, and of the nature of the Lie, *The Booke of Honor and Armes*, 1589.
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> "For so much as in ordinarie triall by lawe, and ciuill Iudgements, whosoeuer standeth accused; by deniall of such accusation, is free from condemning vntill further proofe be made: euen so ineuerie imposition by speach, contrarie to good reputation; honor or honestie, ought either by ciuill or martiall meanes be mainteined and auowed. Therefore, who soeuer being offered iniurious speach, shall say to the offerer thereof Thou liest, or thou saiest not truelie, doth therby repulse the iniurie, and force the Iniurer to challenge. And euerie deniall be it neuer so simple, importeth a Lie, & is of like effect, although the maner in pronouncing deniall onlie, is an answere more friendlie and courteous, than the qualitie of an iniurious imposition requireth."
>
> Sources: (i) https://archive.org/download/bookeofhonorarme00jone/bookeofhonorarme00jone.pdf (ii) https://ota.bodleian.ox.ac.uk/repository/xmlui/bitstream/handle/20.500.12024/A11862/A11862.html?sequence=5

[16] *A Personal Knowing, A Question Of Personal Character*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/03/a_personal_knowing_a_question_of_personal_character.pdf

[17] Myatt supplied the two allegationists with a copy of the etiquette:

> In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.
>
> The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.
>
> A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.
>
> A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and

cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

p.137, https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

[18] *Overview Of A Modern Saga*, 2026, https://archive.org/download/overview-of-a-modern-saga-v-1/Overview%20Of%20A%20Modern%20Saga-v1.pdf

[19] *From ONA 1.0 To ONA 3.0*, 2026, https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf

[20] *The Hebdomian Way*, https://archive.org/download/hebdomian-way-rs/hebdomian-way-rs.pdf

[21] (i) *The ONA Is Dead*, https://archive.org/download/affirmation-o9a-dead-public_202509/affirmation-o9a-dead-public.pdf (ii) *Deconstructing An Occult Mythos*, https://archive.org/download/gelis-3/gelis-3.pdf

[22] *A Question Of Hatred Or Redemption?* https://archive.org/download/a-question-of-hatred-or-redemption/a-question-of-hatred-or-redemption.pdf

[23] *Some Signs Of Our Era*, included (pp.148-153) in *A Similitude For Our Times*, 2026, https://archive.org/download/accusations-about-myatt-second-edition/accusations-about-myatt-second-edition.pdf

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Appendix A

Myatt, The O9A, And Bealuwes Gast

A selection of comments posted about Myatt, about the O9A, and about the book Bealuwes Gast on January 2026 at https://sinisterstudies.substack.com/p/what-satanism-was-really-for/comments [URL valid as of May 9, 2026]

We have corrected a few obvious typos, such as replacing DL with DM, and amended the layout in places for readability; with the comments representative of how certain corners of cyberspace have become a place where personal opinions, often prejudicial and sometimes emotive, are publicly expressed, and where *ad hominens* and other fallacies of reasoning are much in evidence.

The anonymous antagonist, Vonixa Tiresia, formerly posted about Myatt and the O9A on the BlueSky social-media platform using the moniker Sirida21. The protagonist, Egnatious Severin, currently (May 2026) has a blog at https://egnatiusseverin.wordpress.com/

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Comment by Vonixa Tiresia, January 15, 2026

I recently acquired excerpts of the book Bealuwes Gast, which may be helpful here. I can't comment too much, as even I haven't read the contents yet, but I will be transcribing it in its entirety and uploading it on archive.org very soon (...) It seems to just outright confirm what everyone already knew, that DM is/was AL

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Reply by Egnatious Severin, Jan 16

As for Bealuwes Gast, you apparently assume it was written by David Myatt whereas it was exposed years ago as a forgery - qv. https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

Where are the primary sources for the claim it was written by Myatt? Myatt himself denied writings it in his 2013 essay "A Matter of Honour". The author of "Bealuwes Gast: A Study in Forgery" writes:

> <quote> The work begins with an Apologia, signed 'Anton Long 121 Year of Fayen', in which the author states: "Balewa; I am and have been wicked. That is, I Am Gray – balanced between, and yet beyond, Light and Dark; a Shade derived from many colours" [.....]
>
> Since the bulk of Bealuwes Gast consists of chapters from an early, 2009, pre-publication draft of Myatt's autobiography Myngath * – which however differs substantially from the 2013 published version [ISBN 978-1484110744] – then apparently Bealuwes Gast is Myatt's confession that he was, after all, the enigmatic 'Anton Long'. However, on close inspection this confession does not ring true. Firstly and importantly, Bealuwes Gast is truncated, ending around 1999 just after Myatt's conversion to Islam, and thus missing the chapters of Myngath dealing with Myatt's development of his 'numinous way' and his post-2006 life and what, by his own admission, is the most important singular event of his life, the suicide of his fiancée in 2006, and which suicide profoundly changed him, led him to reject all extremism and develop his compassionate and mystical philosophy of pathei-mathos whose central virtue is personal humility. Instead, Bealuwes Gast ends with a chapter titled *Conclusion: A Nasty Piece of Work*, in which the author egoistically boasts that "he does not care," that he has "exulted in life" and that he is "a nasty piece of work," all of which statements and sentiments are profoundly at odds with everything Myatt has written post-2006, and in many of which writings he expresses remorse for his decades of extremism.
>
> Thus it seems as if the compiler of Bealuwes Gast has avoided – has had to avoid – dealing with the issues that, for many people, make them reject the allegation that David Myatt is Anton Long: the issues of Myatt's philosophy of pathei-mathos, his rejection of all forms of extremism, his well-documented statement regarding 1970s occult honeytraps, and his voluminous post-2009 writings and letters which express the thoughts of a very human, and un- satanic, person who has 'learnt his lesson' as a result of personal grief.....</quote>

* Editorial Note: A copy of the fifth edition of 2010 pre-publication draft of *Myngath* is available at https://aboutdavidmyatt.wordpress.com/wp-content/uploads/2010/08/david-myatt-myngath21.pdf

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Vonixa Tiresia, Jan 17

"Primary sources" that you et al already predefine and thus, ideologically manipulate? "Exposed" by you et al some years ago?

If you wish to speak of "primary sources", here is what Chloe Ortega, the (former) holder of the title "Outer Representative of the O9A", has to say in an email to Beast Xeno, called A Brief Hello (2012), a title which you et al seemingly have no claim to (and thus have no comparable institutional legitimacy as a 'primary source'):

> "David Myatt wrote BG a couple years ago. There are no intentions behind it. He wrote us [ONA] an underground autobiography which shares the missing details he left out in his public autobiography. You'll see the details has to do with the ONA. Since DM denies being Anton Long in

the public arena, he wishes for this to be kept private. DM, the old guards, and myself have been talking since last year about the future of the ONA. We fear that if DM remains a part of the ONA, it may die with him, if ONA is too dependent on DM or if ONA becomes a personality cult. After much talks, it was agreed to have DM cut himself out of ONA history for 40 years [1 generation]. He also agreed to resign or retire from ONA as Anton Long for this reason.

Currently DM in public is erasing his footprints regarding any him and ONA. You must keep in mind that what he says is meant for the generic public and not us. Because of all this BG has to be kept offline and private.

(...)

DM and some of his friends from Shropshire are already claiming BG is an "elaborate hoax" in public. Don't mind them. The thing with DM is that he has this glitch in his personality where he dislikes the average public person, and so he says all sorts of contradicting and untrue things in public, while he stays honest in private. This way it teaches those of us whith eyes to see, know that what is written and said in public - especially online - just can't be trusted, especially if it is about a person we may not have any real life connection to and knowledge of."

It is then, perhaps noteworthy that you et al, despite obviously having the document (as you can quote from it) and claiming it to be supposedly derivative of Myngath with ridiculous details, refuse to release it. Surely the easiest way to clear up all of this confusion and to prove your point would just be to release it?

It is also, then, perhaps noteworthy why you et al are so keen to dismiss it, maybe owing to those named "friends from Shropshire claiming BG is an elaborate hoax"?

Even further yet, it is also, then, perhaps noteworthy that one "Ms PointyHat" in a "Conclusion", writes this?:

> "These three ways, woven from the same muliebral thread, and which Myatt has created from his own unique pathei-mathos, are of course Myatt's mystical philosophy the Numinous Way; the esoteric philosophy, and praxis, of The Order of Nine Angles; and the ethical National Socialism of Myatt's Reichsfolk group."

Just some food for thought.

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Egnatious Severin, Jan 17

Whatever. As David Myatt said in a recent interview with the scholar Aymenn Jawad Al-Tamimi:

> <quote>Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt.
>
> My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings.</quote>

The interview, and Myatt's review of Aymenn Jawad Al-Tamimi's recent book "Rodrigo Ximénez de Rada’s Minor Histories" is at https://davidmyatt.wordpress.com/2026/01/15/a-2026-interview/

But no doubt you et al for whatever reasons will continue to believe that DM=AL and use secondary and tertiary sources (and even forgeries) in the process. Which makes me to wonder why in a negative way so many are fixated on DM and why so many especially on social media continue to make accusations about him while hiding their real identity and in conspiratorial way accuse anyone who defends him as being Myatt using a pseudonym.

BTW it's interesting that you quote the anonymous person 'Chloe Ortega' and repeat her claim she was the 'Outer Representative' of the O9A when as the 2011 'Anton Long' wrote it was a jape - https://archive.org/download/o9a-outer-rep-jape/o9a-outer-rep-jape.pdf

It's also interesting that (i) you accuse DM of

> "erasing his footprints regarding any him and ONA. ** You must keep in mind that what he says is meant for the generic public and not us"

and (ii) without evidence seem to believe, as some do, that his post-2011 writings are a deception. The term conspiracy theory again comes to mind.

You also keep quoting anonymous people using pseudonyms (such as PointyHat) as if their usually Internet based words re the O9A and Myatt were gospel when they almost always are just personal opinions.

** Editorial Note: In regard to this allegation of 'erasing', repeatedly made over the years, Myatt wrote in 2022,

> "As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'. Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism." *Some Questions For DWM*, Spring 2022, https://archive.org/download/dwm-seven-interviews-v1/dwm-seven-interviews-v1.pdf

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Egnatious Severin, Jan 17

My first point is you keep referencing the opinions of anonymous person who have posted stuff on the Internet. Second, I am asking you to provide scholarly sources. Third, sure I also reference the opinions of anonymous persons who have posted stuff on the Internet so that the few interested in this argy-bargy can read alternative views and form their own opinion. Fourth, please try to refrain from ad hominems.

Fifth, you make assumptions about motives both in regard to DM and AL, as in "AL's words are, explicitly by him, not to be trusted" and as in DM is "erasing his footprints regarding [...] him and ONA." What evidential proof do you have regarding such allegations and what 'footprints' do you claim DM is erasing? An awful lot of ONA stuff from after 2009 is archived via the 'wayback machine' as in the 'nineangles wordpress blog' - and as in https://web.archive.org/web/20110223215257/http://www.nineangles.info/ - so any attempt to erase stuff is pointless.

Sixth, you like so many seem to assume without evidential proof that DM=AL. Seventh, your understanding of primary sources seems to be flawed. So, how do you define them? FYI, an interesting overview is provided in the 2023 text "Fairness, Fallacies, And The Cræft Of Research."

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Vonixa Tiresia, Jan 17

Firstly (and thirdly), you et al are yourselves 'anonymous persons' who post stuff on the internet. As I said, if you are so against this, why do you not show yourself? Methinks it is a double standard, no? Rules for thee but not for me?

Second, you asked for "primary sources", it is goalpost shifting to now ask for "scholarly sources". I have given you an insider account. How that is not "primary", I fail to see. Beyond that, I would wager that you et al would be unable to provide "scholarly sources" for your claims that are not self-recursive in some way (i.e your et al's works, or works you et al have directly had a hand in).

Fifthly, as I said exactly in my last comment, I am not making any claims about David Myatt's "erasing his footprints", that is from Chloe Ortega. A quick Google search would show you exactly the email I am talking about, that you repeatedly assert I am making the claim is very telling. As per Anton Long, see below:

> "I quite naturally over the past four decades have indulged in some exoteric rhetoric as well as in some diabolical incitement, to disaffection, or whatever. Those who can distinguish between exoteric and esoteric - between causal forms and sinister-numinous emanations, can; while those who lack the faculties esoteric or otherwise to so distinguish, are the kind of people who get trapped in our Labyrinthos Mythologicus."

Sixthly, the "evidence" is exactly from Chloe, as mentioned before, as well as Bealuwes Gast which I now have access to. Yet again, it is interesting to me that you deflect from you et al not releasing said document, and that you do not critique my statements re: aeonics/cliology and national socialism.

Seventhly, ignoring yet another instance of your et al's self recursion, as I said, "primary sources" in general are problematic for the O9A because it was designed to be "a living, changing, evolving, long-living entity", and which "no one (...) can control or own". It is not a religion with a defined doctrine or clear 'prophets', it was designed to change, to mutate, and thus any accurate definition must keep this in mind.

Hence then, as I have told you et al before, if "primary sources" are to be used at all, it cannot be limited to just AL. It should extend to anyone who has significantly altered that "living, changing (...) entity", because it then becomes a "primary source", or an insider account. At a minimum, IMO, this naturally encompasses AL, anyone who has held the title of "Outer Representative", as well as the "Inner O9A", but more realistically it should also cover people like Magister Hagur, ABG Lodge, and Ryan Anschauung.

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Egnatious Severin, Jan 17

Firstly, my apologies to Dr. Chris Giudice for the length of my replies.

As for me being anonymous I have never claimed to be otherwise as you would have discovered if you had done a search on google. The difference is I do not, or try not to, make unfounded accusations about living persons who are public figures such as Myatt, but instead sometimes try to present "the other side of the story" as I am here. Of course like many I have an opinion about some public figures, such as The Vulgarian, based on what they publicly do and have done or plan to do.

The opinions and beliefs of anonymous people like Ortega are just their opinions and beliefs and are not evidence, primary or evidential as in a Court of Law. BTW, scholarly evidence and primary sources are the same thing since correctly defined a scholar in the traditional sense is someone who has acquired a profound knowledge gained by individual study of primary sources which:

> <quote> include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source [...] </quote>

One attribute of a scholar is that they are able to read primary sources in their original language and thus do not rely on the interpretations/translations of others.

You wrote you're not making claims re Myatt "erasing his footprints", etcetera, yet you are publicly repeating without evidence claims by an anonymous person without balancing it with "the other side of the story". It amounts at least according to my understanding to hearsay and is not evidential.

As for primary sources in relation to AL and the O9A it depends on how one defines the O9A (e.g. an esoteric philosophy developed by the original Anton Long or a loose association of individuals sharing similar beliefs who self identity with either the pre-1992 writings of Anton Long or the post-1992 writings) and what constitutes 'being O9A' and thus whether the pre-internet ONA was different from the post-1992 O9A. The matter is discussed in "Unravelling The ONA" where the sources used by academics such as Daveed Gartenstein-Ross and co-author, and Shanon Shah and co-authors, are discussed. These are scholarly issues which require research. As Daveed Gartenstein-Ross wrote: <quote> "they give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy." </quote>

There is also the question of whether the post-1992 writings were by the "original Anton Long" or by others using that identity. Again, primary sources need to be found and researched. To blandly state, for example, that Bealuwes Gast was written by the original Anton Long and is proof that DM=AL because some individuals (anonymous or otherwise) claim or believe it was and is proof that DM=AL amounts, in my opinion, to hearsay, often spread these days via the Internet.

Perhaps we should now agree to disagree.

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Vonixa Tiresia, Jan 19

I did not claim that you had claimed to be not anonymous. My claim is that you critique others for being anonymous, despite being yourself an anonymous person, and citing other anonymous persons. As I have told you et al before, I have zero care for, or regard for, victim mentality re: "the other side". It is also rather ironic that you claim an opinion about "The Vulgarian" (Trump IIRC) despite failing the criteria of personal knowledge of someone that you et al are so fond of claiming is necessary to pass judgement.

So we are now shifting the goal posts from "primary sources", then to "scholarly", and now to what would uphold in a court? "Hearsay" in a legalistic sense is irrelevant re: primary sources, what matters is if the source is made by someone within/during something is taking place, which very well may be hearsay.

Similarly, you seem to misunderstand what it means to be "scholarly". A primary source is not, by itself, scholarly. It may be of scholarly interest, however. It is perhaps worth noting that, by your own definitions, if "primary source" is synonymous with "scholarly source", Dr Monette and his work (that you et al are so fond of mentioning) would not be "scholarly", as it is not itself a primary source.

Ignoring (for now) your referencing of your et al's own manuscripts, the example of Heidegger is blaringly misplaced. Heidegger's philosophy indeed may be contained by primary sources originating from Heidegger, because as "Heidegger's philosophy" would suggest, it is the personal philosophy of Heidegger. Anton Long deliberately eschews that, he claims the O9A cannot be contained by one individual. To claim he is the only source of "primary sources" is, then, to ignore the very "primary sources" you define, as they actively contradict your framing.

I am under no obligation to present "the other side of the story" (which you seem to interpret as being your et al's own personal views). Much as critiquing holocaust denial does not need to be 'balanced' by suggesting the potential validity of holocaust denial, it is simply an unfounded assertion to say that an argument must be 'balanced' by somehow validating or acknowledge other arguments.

The article you mentioned is perhaps the pinnacle of your et al's self recursion. The academics you cite themselves cite the "TWS Nexion", as well as one "Rachael Stirling", and "Monette". You are also so bold as to cite your own work as definitive yet again when I specifically asked you for authors that are not you et al to prove your point. That you have failed to do so indicates enough already. Even if we are to take such academics at their word, their phrasing is "more weight", not "absolute weight" or something similar, and thus reducing primary sources as you et al do to being just AL seems unsupported by these academics.

"Primary sources" have already been addressed above. It's also very notable that, despite being asked multiple times, you still have yet to refute my original claims about national socialism and the O9A. What you have done is shift the argument away from what it was (the O9A, politics, aeonics) and instead towards squabbles about David Myatt. I wonder why.

"Agree to disagree"? I think not. If you wish to stop responding, you may opt to do so. Quite bluntly we are not playing the same game, and I won't settle for the equivocation that such a thing would necessitate. If you et al wish to spread your propaganda, and to chum up to others and discredit me (re: "At last, an 'outsider' understands. There really is nothing more to say except 'thank you'", plus attempts to tone police me), I will be here to criticise you in turn. Stop responding to me if you dislike that.

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Egnatious Severin, Jan 19

Indicative claims in what IMO is an indicative argy-bargy re the question of DM=AL.

(1) Victim mentality? So, striving to, as fairness suggests, present "the other side of the story" - in this case the question of DM=AL - is an example of s/c victim mentality?

(2) You wrote that I am "failing the criteria of personal knowledge of someone that you et al are so fond of claiming is necessary to pass judgement." Where have I said/claimed that? I quoted DM's views, not mine. Perhaps you are suggesting I am DM?

(3) You wrote: "It is not neutral scholarship to self-reference your texts." What texts of mine? My texts in relation to DM and the ONA/O9A - such as "A Question Of Honour And Personal Knowing" - do not pretend to be scholarly as you seem to suggest but are just my attempt to present "the other side of the story" by quoting what DM has written.

(4) You wrote that I "seem to misunderstand what it means to be scholarly." I quoted what someone had written about what is scholarly, in my probably feeble attempt to present "the other side of the story" and perhaps provide some balance to the question of DM=AL.

(5) You wrote that I am "so bold as to cite your own work as definitive." What work and where did I say it was definitive? I refer you to item (3) above.

(6) BTW, you still have not answered questions such as what is your definition of a primary source.

(7) You wrote of my attempts to 'tone police' you. Suffice to say I will let those of a rational and/or or of a scholarly disposition draw their own conclusions.

(8} It is possibly indicative that you and others who believe that DM=AL have failed to scholarly comment on DM's post-2011 writings and items such as his 2003 semi-autobiographical short story "One Connexion".

To conclude: the question of DM=AL apparently has become an emotive one for many and which question may in a scholarly way now or (most probably) in the future some accredited academics can provide some rational answers to.

Meanwhile, the argy-bargy about it, via social media or otherwise, will no doubt continue. As Myatt was fond of quoting:

ἔστι δ᾽ ὅπη νῦν ἔστι: τελεῖται δ᾽ ἐς τὸ πεπρωμένον: οὔθ᾽ ὑποκαίων οὔθ᾽ ὑπολείβων οὔτε δακρύων ἀπύρων ἱερῶν ὀργὰς ἀτενεῖς παραθέλξει

EOF

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Vonixa Tiresia
Jan 21

Victim mentality indeed. Framing yourselves as "the other side of the story", that "fairness" dictates I spew your rhetoric, etc, etc. You are positioning your et al's ideological opinions as a kind of unknown truth that ought to be shared.

You et al critique others for daring to question the integrity of Myatt. Assuming that I was, from this, suggesting that you are DM, is a leap.

"Mine" is loaded. You et al use pseudonyms to camouflage who is who, to act as though you are bystanders whilst simultaneously trying to push an inner rhetoric. Hence why, as I predicted, you et al were so keen to publish an article about this "argy-bargy" as you are so fond of calling it.

In this article (https://sevenoxonians.wordpress.com/2026/01/19/an-indicative-argy-bargy/), it refers to you as "he". How would the Oxonians know you are a "he" sans personal contact? It also attempts to control framing, implying that my responses are from "an anonymous person" (to which you are also, and have admitted as much, but the article does not deign to mention that), that my responses are longer in comparison to your "brief" replies, and that you didn't "react to the ad hominems".

Why would a completely separate entity care to rhetorically frame the discussion in such a way, of you being a seemingly non-anonymous and rational argumenter? Why would you et al care to publish such an article when you had said prior that we should "agree to disagree", and I made it clear I would not go

along with this, if you were truly exiting the conversation?

The rather simple reality is that this is not about neutral scholarship to you. Hence your continued replies to me in these threads, your implicit framing of me as irrational/emotional, and your appeals to Giudice, with the piece mentioning his "informative articles".

I had, in fairness, assumed you et al were influencing Chris, though I do not believe this was irrational to believe in retrospect due to your et al's prior contact with Monette, obvious attempts to appear scholarly, and my knowledge of how you et al operate thanks to Thormynd's behaviour and Kian's information. I believe my softening towards him is obvious now, thanks to me offering to send him Bealuwes Gast when it is complete, which I would not offer to a hostile party, though I have no similar desire as you et al to appear friendly.

Also then, why you et al are so keen to produce articles about me, doing so numerous times, from what are otherwise innocuous conversations on cyberspace. Because, as I said, we are not playing the same game. Your et al's objective is to control the ideological frame. You want to takedown perspectives that disagree with your rhetoric, especially informed ones that pose an ideological threat. I, in contrast, have exactly nothing to gain from how the O9A is framed, because I am not part of the O9A anymore. I do not care if it lives, I do not care if Myatt's legacy remains.

Ergo, why you skipped the original point about the O9A, and why you focused on AL=DM and "scholarly sources". Because you do not want to truly discuss the O9A's esotericism, despite that being, again, the original point. You repeatedly ignore that you et al did not publish BG despite having access to it, that the "primary sources" you so define actively contradict you, and that your suggested view of national socialism being merely an optional insight role is contested by the aeonic theory of the O9A.

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Egnatious Severin
Jan 21

You obviously missed the EOF at the end of my reply which BTW means "End Of File", implying 'end of [my] input'. But no doubt you'll rant on, here and elsewhere...

Appendix B

Extract From

The Ethos of Extremism
Some Reflexions on Politics and A Fanatical Life Introduction

by David Myatt

In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.

First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

While I enjoyed and then lived for political action - especially confrontation and brawls - and was motivated, fanatical, enough to speak extempore in public and take charge in a violent situations on the streets, and loved to plan such violence and motivate people to undertake it, I disliked the day-to-day organization and the (to me) petty manipulation that was, or seemed to me to be, the lot of an organizer and leader. I also lacked the charm, the charisma, the flexibility, a political organizer and leader needed.

In contrast to me, Eddy Morrison had a natural charisma, a certain charm, and was an experienced and adept organizer. He also, unlike me at the time, had a good sense of humour and was well-liked whereas I was probably more feared, or respected, because I was simply considered a nutter, a violent psycho. As a consequence, he was a natural leader; suited to leading the NDFM, and of all the people I knew at the time the most suited to organize and lead such a covert group especially given the fact that its ultimate purpose was to aid our NS cause. However, for all my attempts at persuasion he was uninterested in both C88 and in my ideas regarding covert action. He also, beyond being a fan of horror stories and of HP Lovecraft, had no interest whatsoever in the Occult. Thus I had to make do with someone else as organizer and 'leader' of this covert group, this person - then a comrade, a married businessman living near Manchester - being the one who had suggested the outer, the Occult, form of the group.

For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist.

https://web.archive.org/web/20120505033206/https://davidmyatt.wordpress.com/the-ethos-of-extremism/

Image credit: Richard Moult, Aeon (Atu XX)

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